

The Medical Missionary, vol. 14

ESM

Ellet Joseph Waggoner

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1905

January 1905

“Saving, Not Stoning, Sinners” The Medical Missionary 14, 1.

EJW

E. J. Waggoner

“He that is without sin among you, let him first cast a stone.”*MEDM January 1905, page 2.1*

These well-known but little-heeded words of Christ, the model Medical Missionary, are of great importance to every missionary. The missionary necessarily comes in contact with people who, in a marked manner, have departed from the narrow way; and the medical missionary, especially, has to do with those persons whose wrong-doing has made itself apparent by its effect on their bodies. Now the constant danger is, that seeing and handling these who seem to be sinner above others, we may become critical and pharisaical, and thereby unfit ourselves for the work which we may have spent years in training to do. The effect of this counsel from our Saviour is, if heeded, to make us very considerate of those whose sins constitute their strongest plea for help from us, because it reminds us that we are all sharers in one common, fallen humanity.*MEDM January 1905, page 2.2*

“But I do not do the things that I condemn,” we are very likely to say. Perhaps not: but the question is, Do we indulge in some other sin, which doesn’t seem so bad to us, because it is our own? If so, then we are most certainly out of place in casting stones at our neighbor, and will find that sooner or later they will rebound and strike us. “Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again.”*MEDM January 1905, page 2.3*

While a specific sin was under consideration when the Saviour spoke the words of our text, he did not say, Let him that has no committed this sin cast the first stone, but, “He that is without sin.”

There was no specification as to the kind. Anybody who has sin is disqualified for sitting in judgment upon any other sinner. All sin is one, and he who condemns another condemns himself. "For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." *MEDM January 1905, page 2.4*

In our narrowness of view we often make differences where there are none. The drunkard has long been held up to the public gaze for pity and condemnation and the sin of drunkenness is by no means to be minimized, for we are assured that no drunkard has inheritance in the kingdom of God; but it is well to note wherein lies the essential evil of drunkenness. Is it not in this, that the drunkard is the slave of his appetite? Many do not consent in their minds to be drunkards, and would gladly be free, and determine to break the bonds; but when they pass a saloon or get the smell of liquor, or feel a desperate craving, their resolution breaks down, and they indulge again, "just this once." The trouble is with the will. Now wherein is the difference between the victim of alcoholic liquor and the one who indulges his appetite for anything else against his better judgment? Both are slaves to appetite; only there is this difference,-that the slaves to alcohol are usually more unwilling slaves than are those who eat to gratify a perverted appetite, and not the legitimate, real demands of the body. *MEDM January 1905, page 2.5*

This is only one point; there are many others where we can make a similar application; and the effect of the Saviour's words, if kept in mind, is to make us more charitable for our neighbors and more strenuous with ourselves. Well for us and for the world is it that while our sinful nature makes it impossible for us to judge others, it does not prevent us from working for their salvation. The work of the Gospel has been committed to sinners, so much so that even He "who knew no sin" had to be made sin for us, in order that he might save us from sin. We are best able to help others while conscious of our own failings, and while struggling, in God's strength, against them. *MEDM January 1905, page 2.6*

One thing should not be forgotten, and that is, that even if we get so pharisaical as honestly to believe that we are not as other men are,

we have no divine warrant for judging, for Christ, the sinless One, did not cast stones. He said, "I came not to condemn the world, but to save the world," and the two things can not possibly go together. So then, "Let all your things be done with charity."*MEDM January 1905, page 2.7*

E. J. W.

March 1905

“A Lesson for All Workers” The Medical Missionary 14, 3.

EJW

E. J. Waggoner

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus,” and “do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” *Colossians 3:17, 23, 24.* *MEDM March 1905, page 67.1*

These words were addressed by the apostle especially to servants who have “masters according to the flesh;” but it is self-evident that the same truth applies, in a pre-eminent degree, to all who are engaged in any part of what is technically called missionary work. Rightly looked at, all true and lawful work is one, whether it be sweeping floors, washing dishes, sawing wood, digging ditches, ministering to the needs of the afflicted, or preaching to sinners. To every one a work is given, according to his ability, and whoever knows that he is doing the work belonging to him, knows that he is serving the Lord Christ, even though he ranks but as the servant of another man like himself. It is this knowledge that, as Herbert says, “makes drudgery divine.” Only the recognition of this truth can make one truly contented and faithful in the humblest position. *MEDM March 1905, page 67.2*

The history of Joseph is one of the most perfect illustrations of the working of this principle, that all work is the Lord’s work, and is to be done heartily, as to him. If all children had been thoroughly instructed in the story of Joseph, -not merely as a story, but in such a way that the lesson of his life was appreciated, and absorbed into the learner’s life, -there could never be such a thing as a strike; we should never hear such an expression as, “I am not paid for doing that work, and I shall not do it;” no one would question whether or not a certain thing was “in his line,” or whether it belonged to somebody else, and nobody would regulate his work according to the amount of money received for it, doing inferior work if little or no

money were offered.*MEDM March 1905, page 67.3*

Let us take a brief view of Joseph as a servant, noting the principle on which he worked. When a lad of only seventeen years he was rudely torn from home, where he had never known want, and had been tenderly shielded, and was sold to a distant country as a slave. Most people who have read the story of Joseph in Egypt, think of him only as steward in the household of Potiphar, and later, after a little experience in prison, as chief warder, and then the head of Egypt; but that is a most superficial view. Joseph did not at once become the trusted head of Potiphar's house. It was not until "his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand," that "he made him overseer over all his house, and all that he had he put into his hand."*MEDM March 1905, page 67.4*

A young Hebrew slave, becoming the property of an Egyptian lord, where he was only one of hundreds of bondservants, would naturally be set at first to menial tasks, to the first work that came to hand. He would be a servant of servants, receiving his orders from some other slave who had been longer in the service. Homeless and friendless, Joseph was but a very small item in a great establishment. To all human appearance there was no prospect but that his life would be spent in obscurity-lost to sight among a crowd of slaves; but that could not be; "for God was with him."*MEDM March 1905, page 68.1*

We can not properly appreciate Joseph's character, and the principle on which he worked, without first forming a mental picture of the average person in the same situation. It is not difficult to do this, for we all have the materials before us, and are familiar with the thoughts and language of the average laborer. It would be something like this: The young man considers that he has been ill treated, and that the one who has bought him has no just claim to his services, and his first thought is that he will run away as soon as he can get a chance. Meanwhile, however, he is compelled to work; but as he receives no wages, he will do no more than he is obliged to. He will shirk every task that he can, taking care only to escape beating for his dilatoriness. His relation to his master is wholly one of antagonism: the master wants to get as much work out of him as

possible, and he studies only to see how little he can do. From what we know of the disposition of many people who work for wages, we can recognize this as a perfectly natural sketch of one sold as a slave. And there are not many who would condemn a young man for not exerting himself when he could hope for nothing.*MEDM March 1905, page 68.2*

But Joseph knew that “in all labor there is profit.” He knew that a man is not to work for a living, but to work because God has given him a living, making him a living being. He knew that in slighting a task he injured himself far more than he could injure the master; and, moreover, he had no desire to injure his master, for he knew that every ill turn to man is against God. So whatever his hand found to do he did with his might; and he did it as soon as his hand found the task, without waiting to be told to do it. Indeed, his hand was hunting for work, for he knew that on only by work could he develop to God’s standard and for him.*MEDM March 1905, page 68.3*

Thus Joseph let his light shine. God was with him, and God is light, and light that shines in darkness can not be hid; and in process of time Potiphar’s attention was arrested by the sight of the young slave who worked as if he himself were to receive all the profit from his work. “And Joseph found grace in his sight.” “And he left all that he had in Joseph’s hand; and he knew not aught he had, save the bread which which he did eat.”*MEDM March 1905, page 68.4*

Joseph was now a master of servants but he was still a slave, subject to the caprice of his master, and suddenly he found himself in a dungeon, in a far worse plight than when he was sold into Egypt. Thrown into prison without trial, there was no time set for his release, and he had no earthly prospect but to remain there indefinitely. But even here Joseph’s principles made him master of the situation. He was not responsible for the situation; but he recognized that his sole business was to work to the very best of his God-given ability, regardless the situation; and so he did, with the result that all know.*MEDM March 1905, page 68.5*

But it must not be supposed that immediately on his entrance into the prison Joseph found himself appointed governor of it. Far from

it. He was there as a common criminal, a Hebrew slave who had offended his master, and he found no easy place awaiting him. His "feet they hurt with fetters; he was laid in iron." As a prisoner he had his daily routine of work, but he was compelled to work with galling chains upon his limbs. Surely here, if anywhere, a man would be justified in neglecting his work and in doing so little of it as possible. But Joseph's relation to the Lord was so close that he always lost sight of his apparent taskmasters, and worked as the immediate servant of "Him who is invisible." If no work had been given him, he would have found some; for having life, he must work, and work in such a way as to make the most of his life. So he worked until all the work of the prison was in his hands; "and the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it." *MEDM March 1905, page 69.1*

With the rest of the story all are familiar; that which we have considered is that is necessary for our present lesson. Looking back upon the completed history, we can see that from the first day that Joseph was in Egypt he was preparing to be its ruler. It was to that end that God sent him there. But we must remember that Joseph could not see all this. He could not see a single day ahead. But he could see the Lord always before him, and he worked in obscurity on, in fetters for a greater reward than any lordship of Egypt, -for no less a person than the Lord himself; for Joseph had God's word to his great grandfather Abraham: "I am thy shield and thy exceeding great reward." This is what makes the story of Joseph seem so fitting for a missionary magazine; for we, as children of Abraham, have the same promise and prize set before us. With this in view, nothing is unimportant, nothing insignificant, nothing menial or "beneath our dignity." *MEDM March 1905, page 69.2*

E. J. W.

April 1905

“He Bore Our Sicknesses” The Medical Missionary 14, 4.

EJW

E. J. Waggoner

The question has recently been asked, “What is meant by the statement that Christ took our infirmities and bore our sicknesses? How did he bear them?” The question might be answered by saying that it is enough for us to know the fact that He bore them, and that it does not become us to speculate as to the manner of it; but that would not be wholly satisfactory. It is a fact that it does not become us to speculate. Speculation in the financial world is dangerous, but in the spiritual realm it is fatal. Nobody has any right to speculate to the slightest degree on anything mentioned in the Scriptures. The Word of God is far broader and deeper than man’s mind, and where that Word is sent, human speculation is worse than folly. But, on the other hand, it is not speculation or presumption to search it to the very depths, and to the utmost bounds, everything that is revealed in the Scriptures. Not only so, but it is our duty to seek to know all that may be known, remembering, first, that the Bible reveals many things that it does not state in categorical terms, which are discerned only by him who searches as for hidden treasures; and, second, that when we have learned all that our minds can grasp, we are still infinitely below the fulness of the truth.*MEDM April 1905, page 97.1*

If the Bible told us nothing about how Christ bore our sicknesses, it would be enough for us to know the fact; but it does tell us something about it, and that in the very place where the fact is mentioned. Evidently, this was told in order that we might be the better able to avail ourselves of the benefits of what he has done for us; and the ignorance of many on this point of revelation is the reason why so few are delivered from the sicknesses which Christ bore.*MEDM April 1905, page 97.2*

Let us now read *Matthew 8:16, 17*, and see what it tells us: “When the even was come, they brought unto him many that were

possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”*MEDM April 1905, page 97.3*

This tells the story plainly: Christ healed the sick, “that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself... bare our sicknesses.” That is to say, the bearing of sickness by Christ is the healing of it.*MEDM April 1905, page 98.1*

But this does not clear away the difficulty from the mind of the questioner, for the thought at once arises, “If Christ has borne our sicknesses, why do we suffer them?” And this question, when asked reverently, is a very pertinent one. There can, of course, be no doubt that we who live to-day are included in the “our” of *Matthew 8:17*. We may read that verse, in *Isaiah 53:4*, whence it is quoted, with as much assurance as could Peter’s wife’s mother or any of the multitude who gathered about the house at set of sun. He bore *our* sicknesses; this we are to believe as a fact; but again the question comes, “Then why am I suffering from sickness?” It is well to ask this question; for it is very evident that Christ bore our sicknesses in order that we might be relieved of them; and if we are still bearing them, we ought to know the reason why; for since Christ has borne them, the fault must be wholly ours if we are oppressed by them.*MEDM April 1905, page 98.2*

Perhaps it will help us if we read the words directly from Isaiah, with a little of the context. “Surely he hath borne our griefs, and carried our sorrows [sicknesses]; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Lord hath laid on him the iniquity us all.” *Isaiah 53:4-6*.*MEDM April 1905, page 98.3*

Here we learn that Christ has borne our sins as well as our sicknesses. Now if one asks, “Why then am I dominated and oppressed by my sins?” our questioner would undoubtedly answer: “you do not need to be; if you are mastered by sin, it is only

because you do not recognize and accept the Son of God your Saviour from sin; you make his sufferings of no effect, so far as you are concerned, by clinging to your sins refusing or neglecting to allow him to relieve you of your burden." This would be a proper answer, and it applies equally to the question concerning our sicknesses.*MEDM April 1905, page 98.4*

Just here particular notice should be taken of one point, namely, that it was not merely during the short life of Jesus of Nazareth in Judea and Galilee that he bore the sins and the sicknesses of the world. Seven hundred years before the birth of Jesus in Bethlehem, Isaiah spoke of it as a thing then in the past. "Surely he *hath borne* our griefs, carried our sorrows;" "he *was wounded* for our transgressions;" "the Lord *hath laid on him* the iniquity of us all;" and "with his stripes we are healed." It is true that when on earth in the flesh Jesus bore in his flesh all the sin of humanity, and was tempted and oppressed by it, and, moreover, that "his visage was so marred more than any man, and his form more than the sons of men," so greatly did he suffer; yet that alone does not meet the case in full, for it could not apply to those who were sick and sinful before that time.*MEDM April 1905, page 98.5*

And now that we have before us all the difficulties of the case, we are prepared to appreciate the explanation which the Scriptures give. It is found in these truths: Christ was "slain from the foundation of the world." His name is I AM, and he is "the same yesterday, and to-day, and forever." He "*through the eternal Spirit* offered himself without spot to God." The life of Jesus in Judea and Galilee, with his sufferings, death, and resurrection, was but a drawing of the veil, that we might see what God has been doing for his creatures "from of old, from the days of eternity." Christ is the living Word that was in the beginning with God, and was God; the Word which created all things; and this Word, since it now upholds all things, must necessarily bear all the curse that is on the earth,-all the sin and all the suffering. He bears our sins and our sicknesses, whether we know it and believe it or not; for "in Him we live, and move, and have our being;" but it is only as we recognize the presence of the indwelling Word (see *Deuteronomy 30:11-14; Romans 10:6-10*), and with all our hearts depend upon it, allowing it to control our lives, and to be our life, that we reap the benefits of Christ's burden-

bearing. Then we roll away-our burden of sin and sickness-upon the Lord, and he swallows it up in his boundless life.*MEDM April 1905, page 98.6*

The living Word has borne the sin and suffering of the world from the beginning. The Israelites of old made Him to serve with their sins, and wearied him with their iniquities (*Isaiah 43:24*), and "in all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old (*Isaiah 63:9*); yet many of them in anguish and in sin, because "they forgot God their Saviour," and denied that he was among them. (See *Exodus 17:7*.) So, since there can no temptation happen to us, but such as is common to men, Christ has indeed borne our sins and our sicknesses; but we reap the personal benefit of his sufferings only when he dwells in our hearts *by faith*.*MEDM April 1905, page 99.1*

It is in the miracles of Jesus that we see every phase of truth illustrated. They were recorded in order that we might believe that Jesus is the Christ, the Son of God; and that, believing, we might have life through his name. (*John 20:31*.) The miracles of healing recorded in *Matthew 8:16, 17* have taught us something of the bearing of our sicknesses by Christ, and another well-known miracle will make it still plainer. The reader can turn to the account in *Matthew 9:20-22; Mark 5:24-34; Luke 8:43-48*, and we need only to state the case in brief.*MEDM April 1905, page 99.2*

There was a poor woman, whose life-blood was ebbing away, and was almost gone. She said to herself that if she could but touch the hem of Christ's garment she should be healed, but she could with difficulty get near him, because a great crowd of people was about him, pushing and jostling him in the eagerness of their curiosity. At last she succeeded in touching his garment, and instantly she was made whole. Note that the disease was not simply stayed, so that she began to improve, but she was well immediately. Jesus at once asked who touched him, and when those about him replied in surprise that the multitude were pressing upon him, he said, "Somebody touched me; for I perceive that power is gone out from me."*MEDM April 1905, page 99.3*

This sets the case before us very vividly. At the same moment that the woman's faith made a living connection between herself and Jesus, she received new life, and he lost correspondingly. The power, the life, that went out from Jesus, went into the woman. She received of his fulness, and he in turn took upon himself her emptiness. What she lacked was life, and that is what she received; but as her lack was supplied from the Lord, it is evident that her lack of life was transferred to him. Thus he bore her sickness, and thus he will relieve us of ours, if we but touch him as purposely as the woman did.*MEDM April 1905, page 99.4*

This was not an isolated instance. We read that when he was in the land of Gennesaret, they brought to him all that were diseased in all that country, "and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole" (*Matthew 14:34-36*). Also on another occasion "the whole multitude sought to touch him; for there went virtue [power] out of him, and healed them all." (*Luke 6:19*.) So we know that whenever anybody received life from him he suffered a corresponding loss. But lack of life is disease and death; and so he bore the diseases of all who were healed. As already stated, he bears them in any case, but it becomes effective to the sufferer only through the touch of faith.*MEDM April 1905, page 100.1*

How may we personally experience the relief from infirmity that justly belongs to us, since Christ bears it? How may we touch at least the hem of his garment, and thus open the channel of communication? We may do it only by having our eyes opened to see that the "eternal life which was with the Father, and was manifested" in Palestine nineteen hundred years ago, is just as truly manifested to-day. God is not partial; he gives to us the same opportunities that he gave to the people of old. Christ says, "Lo, I am with you alway, even unto the end of the world." Now, as in the days of Isaiah, "the whole earth is full of his glory;" or, "his glory is the fulness of the whole earth." (*Isaiah 6:3*.) But his glory is his robe of light (*Psalms 104:2*), and so we see that wherever we are, on the earth, on the sea, or even in the midst of the earth (*Psalms 139:7-10*), we are within reach of the hem of his garment and may touch it and be healed. Glory and power are synonymous terms. Compare *Romans 6:4* and *Ephesians 1:19, 20* the first of which tells us that

Christ was raised from the dead by the glory of the Father, and the second that it was by the power of God. Therefore, all the power-God's everlasting power and divinity-that is manifest in all creation, the power that-MEDM April 1905, page 100.2

"Breathes in the air
And shines in the light,
That streams from the hills,
And descends to the plain.
And sweetly distils
In the dew and the rain," -MEDM April 1905, page 100.3

is for our healing, if we have eyes to see, and faith to lay hold. To-day, as of old,MEDM April 1905, page 100.4

"The healing of the seamless dress
Is by our beds of pain:
We touch Him in life's throng and press
And we are whole again."MEDM April 1905, page 100.5

But this touch must not be occasional and momentary, but continually, if we are to become perfectly whole. In our ways we must acknowledge Him. We must know that every motion, every heartbeat, is only by his divine power, which has given unto us all things that pertain to life and godliness. Thus, as our vision becomes clearer, and our faith stronger, we shall realize that "the power which worketh in us" is sufficient to do for us "exceeding abundantly, above all that we ask or think." *Ephesians 3:20*.MEDM April 1905, page 100.6

E. J. W.

May 1905

“New Light and New Sight” The Medical Missionary 14, 5.

EJW

E. J. Waggoner

“In the beginning was the Word, and the Word was with God, and the Word was God.... In him was life; and the life was the light of men; ... which lighteth every man that cometh into the world.” *John 1:1-9.MEDM May 1905, page 130.1*

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; .., that which we have seen and heard declare we unto you.” *1 John 1:1, 3.MEDM May 1905, page 130.2*

We often hear people talk about “new light.” Some people are said to have, or claim to have, new light; and the question whether or not “new light” should be accepted is discussed with great earnestness by many. But the truth which the scripture states, and which is so plain as to be really self-evident, is that there is not and can not be any such thing as “new light.” All the light that there is, or ever can be, has been from the beginning. Christ, who is the Beginning, is the light of the world; and he is “the same yesterday, and to-day, and for-ever.” “God is light,” and the source of all light in the universe, and he is “from everlasting to everlasting” the same.*MEDM May 1905, page 130.3*

But all men have not recognized the light. All have been blinded, and the light has been obscured. When a man’s eyes are opened, or “the vail that is spread over all nations” is to some extent removed, then the light shines in, and it seems new to those who have been in darkness. To them it is indeed new, as all light must be, but it is in reality only “that which was from the beginning.” The so-called “X-rays” have been in the world since light first shone at the command of God, “Let there be light;” but it is only recently that they have been discovered by man. In the Dark Ages the light was

shining just as clearly as it is to-day but men were in dark dungeons where they could not see the light, or the light was covered up so that it could not shine forth. Luther, Wyclif, and others tore away the covering, allowed the light to shine out, and those who loved light rejoiced in it.*MEDM May 1905, page 130.4*

The part of the gospel teacher is to take away the vail that is over the faces and hearts of men, and “to turn them from darkness to light.” He has nothing to do with the manufacture of light; he has only to point men to it, and to help the near-sighted and diseased to recognize it. And, on the other hand; the duty of all men with relation to light is summed up in the exhortation from the Source of light: “Anoint thine eyes with eyesalve, that thou mayest see.”*MEDM May 1905, page 131.1*

“The darkness is past, and the true light now shineth.” Therefore every one who has his eyes open must necessarily see the light. But light is infinite, since God is the light, and he is infinite. Men are finite, and can never, even in eternity, exhaust the fulness of God; they can never know the Almighty to perfection, so that there will be no more to be revealed; but ever and forever the perception and reception of light will only make possible still greater revelations. And so the one who knows most of the light of life will be the one who both here and hereafter will acknowledge that there is yet much more to be revealed, much more to learn, and will continually rejoice in the things new to him, which the light that was from the days of eternity will make plain to him.*MEDM May 1905, page 131.2*

There is one case, however, in which it is allowable to look back. We may recall the years of the Most High, and talk of all his wondrous works. It is well to tell what God has done, for whatever he has done, is a prophecy of what he will do. Recounting his glorious deeds, therefore, tends to progress, for, as the Father works, even so must all the sons do likewise. Looking backward upon what God has done is really the same as looking forward; for that to which we should continually be pressing is the beginning. Such looking makes us see that we have done nothing, and thus excludes boasting, and impels us forward.*MEDM May 1905, page 131.3*

E. J. W.

“Looking Forward” The Medical Missionary 14, 5.

EJW

E. J. Waggoner

A recent number of the *World's Work* contained a little incident concerning a prominent business man, now dead, which is very suggestive. The gentleman in question, Mr. Baldwin, besides being a successful businessman, was interested in many philanthropic enterprises, and at a meeting of the directors of one of them, charges of diminished efficiency were made, against the manager. One after another the directors charged mistakes and shortcomings against him, until it came the turn of Mr. Baldwin to speak, who said:-*MEDM May 1905, page 131.4*

“I have no direct charge against him, as the rest of you have. My reason for thinking with you that we ought to let him go is simply that he enjoys looking back over his past.”*MEDM May 1905, page 131.5*

When asked what he meant, he continued:-*MEDM May 1905, page 131.6*

“He is an able man, and has done some excellent work; but the trouble with him is that he has become proud of what he has done. That is enough to show me that he has reached the end of his usefulness in this particular field.”*MEDM May 1905, page 131.7*

“Aren't you passing sentence without evidence? Isn't this a snap judgment?” asked one of the directors.*MEDM May 1905, page 131.8*

“Anything but a snap judgment,” said Mr. Baldwin. “I am judging by a rule that experience has taught me is correct. It is a rule that I have used for years in my business, and that has not once led me astray. It is this: Whenever I discover one of my men looking back with pride over his accomplishments, instead of keeping his eyes forward, that's quite enough for me. I don't wait for any positive

offense. No matter how capable he may have been, put a cross against his name, and he goes out at the first opportunity. When a man gets to looking back on his record, his usefulness is past.”*MEDM May 1905, page 132.1*

There is a world of truth in these words, and they are worth serious consideration. When a man is continually telling about what great things some of his ancestors did, it is generally taken for granted that he himself has never done anything worth talking about; and when a man spends much time talking about what he himself has done, whether it be boastfully or merely in a reminiscent manner, that is equally good evidence that he has almost, if not quite, ceased to do such things. He either does not see anything more to do, or else he lacks the energy to do it.*MEDM May 1905, page 132.2*

The characteristic of youth is progress-looking ahead to new enterprises; new things to learn, new things to accomplish. A new world is continually opening up before him, and he sees new fields to explore, and feels eager to enter them.*MEDM May 1905, page 132.3*

“So many worlds, so much to do;
So little done, such things to he.”*MEDM May 1905, page 132.4*

When a man does not see infinitely more ahead of him, drawing him onward, than he can see behind him-when he is no longer so eagerly pressing on to that which is before that he has no thought of looking back,-that is a mark of senility, no matter what his age may be.*MEDM May 1905, page 132.5*

This is just as true in the spiritual world as in the world of business. Not only must a man receive the kingdom of heaven as a little child, but he must ever live as a little child. Two prominent features of childhood are wonder and growth. Every day the child sees something new, something to wonder at and examine; and thus his mind, as well as his body, is growing. Now just this will characterize the inhabitants of the world to come. New wonders will continually greet their sight, not only in new things that come before them, but in those things with which they are most familiar; and so their minds will always be active and eager, like those of children. If there

should be one who ceased to look ahead with eager, youthful enthusiasm and wonder, and who fell into the habit of contemplating and talking about the great amount that he had learned and accomplished, that would show that the new earth had become old to him, and that he himself was falling into decay. This, of course, can never be in that world.*MEDM May 1905, page 132.6*

Neither ought it ever to be in this, world; for Christians are to live in this world as in the world to come, tasting its powers, and beholding the invisible things that are eternal. Each day, as he continues looking at the new world that the Spirit reveals to him, he becomes more conscious of the insignificance of his present attainments and achievements, and less inclined to talk about them. And this holds as true of the church or any branch of it as a working body as it does of the single individual. As we learn more of "the work of God," we are more conscious of its vastness; we see that it is a thing not of time merely, but of eternity; and as our sense of its immensity increases, we shall forget the things that are behind, in our eagerness to press onward to the things that are before. This looking forward with the eager, wondering, mind of the child just introduced into a new world, has no small influence in keeping the body young and' active: Witness the case of Moses, who continually saw wonders that were invisible to the multitude whose eyes were not opened. A young man at one hundred and twenty!*MEDM May 1905, page 132.7*

It is a sad confession of weakness when one says: "I am too old to learn." It is true that the common tendency is for people to fall into certain grooves, and to become fixed in their habits of thought and speech and action; but it need not be so. A person is never too old to learn, if he takes the Lord Jesus for his teacher. There is no wrong habit of any kind whatever that such a one may not break; no line in which he may not make improvement. Christ, the Eternal One, is ever the same, and his years do not fail. He is as young today as when he walked the streets of Nazareth; and when He dwells in the heart by faith, the man, even though he be fourscore years old, is transformed, and, being born again, he may learn as readily as any other child. Alas, how few ever realize fully what possibilities there are in a new creature in Christ.*MEDM May 1905, page 133.1*

If all Christians had from the beginning continued “little children” in the Lord, there never would have been any apostasy; the world itself would long since have become new. The failure to realize that the life and immortality that has been brought to light through the Gospel, means eternal youthful progress, is the reason why every reform that has hitherto begun in the church has soon come to a standstill. The followers of the reformers, and even the reformers themselves, have become stereotyped. After running well for a season, they have turned around to see how far they have come, and that marked the end of progress. True, they have put forth more or less vigorous efforts to induce other people to make as much progress as they have made, and equally strong efforts to restrain them from going any farther. This is not saying that those who have thus fallen into decay and contemplation of the past are lost; far from it; but they themselves have lost much that they might have had.*MEDM May 1905, page 133.2*

E. J. W.

June 1905

“Workers Together with God” The Medical Missionary 14, 6.

EJW

E. J. Waggoner

“We are laborers together with God; ye are God’s husbandry, ye are God’s building.” *1 Corinthians 3:9. MEDM June 1905, page 164.1*

Of whom is this true? How many are included in this statement?—Evidently only those who have yielded themselves to God as his servants. For while God’s will is surely being worked out, even by the haters of God, it is done in spite of them, and not with their will. They are constantly working against God; but He makes even the wrath of men to praise Him, and so that which was intended to be detrimental to his work in reality advances it: “for we can do nothing against the truth, but for the truth.” However, the good that God works with men’s efforts against him is of course not their work: and only those who in their hearts desire God’s work to prosper can be called workers with him. *MEDM June 1905, page 164.2*

The term, “the work of God,” is used so frequently, and it is so common to speak of this or that man as engaged in the Lord’s work, that we are in danger of losing sight of the greatness of that work, and of in our minds reducing it to the measure of human ability. When we stop to think, it must be very evident that God’s work must be only such as is worthy of the Creator and King of the universe. God is great, and doeth great things. His work must be worthy of himself; and that part of it which might be considered least is infinitely beyond the capacity of man. *MEDM June 1905, page 164.3*

It is of the highest importance that we keep constantly before us the thought of the greatness and the extent of God’s work, although no human mind can comprehend it. Otherwise our efforts will be misdirected and feeble, and we at the same time will be vainly imagining that our work is of great consequence, as being God’s work, when it is in reality nothing. We need the constant stimulus

and inspiration of the thought of the infinite greatness of the work in which God accepts us as partners, to keep us up to the highest point of efficiency.*MEDM June 1905, page 164.4*

Our idea of the greatness of God's work will be enlarged if we consider its extent and its duration. Our ordinary thought is too narrow, and our range of vision too limited. We are too often content with looking only at the things that are visible, and of thus imagining that the work of God pertains to this earth alone. True, this earth is where we are, and it is where the work is so far as we are concerned in it: but the work here is but a small portion of God's work, just as it is but a very small fragment of His universe. God's kingdom is boundless in extent, and His work in the whole of it is undivided: one plan and one purpose runs through it all. Each person who is a worker together with God may not see more than that small portion of the work that is assigned to him; but each one ought ever to remember that he has countless millions of associates in heaven and in the numberless worlds, all employed on the same task. "Angels and principalities and powers" are working to the same end that every child of God on this earth is working; and our part of the work must be so well done that there will be no lack of harmony, nothing unsightly, no blot, in the finished product.*MEDM June 1905, page 164.5*

Still further, God's work is eternal in duration. Not only will that which God does endure forever, but He will forever be working. As He "worketh hitherto," so will He continue to work throughout eternity. God can never be idle. "The Word of God is living and energetic" (*Hebrews 4:12*), and must always be in action. So when "this present evil world" shall have passed away, and the new earth "wherein dwelleth righteousness" shall have taken its place, the work of God will by no means be needed, and our partnership with Him in that work will not be dissolved. We sing*MEDM June 1905, page 165.1*

"When the work is over,
And our labor ended,"
and "Resting by and by,"*MEDM June 1905, page 165.2*

so much that we fall into the habit of thinking that when the Lord

comes all our work will cease, and that we shall spend eternity in sitting and singing; and this idea is to the detriment of our work now, for just to the extent that we lose the sense of the magnitude and glory of our work shall we lose the inspiration that is necessary to spur us to the highest effort.*MEDM June 1905, page 165.3*

It is true that the work of God in this world at present is to save lost men, and it is in this that we are workers with Him: but we must not imagine that we shall be out of employment when this work is accomplished. Perhaps a little illustration will help us to grasp the true idea. Here is a ship at sea. The machinery is not in motion, the sails are not filled, and it seems to be drifting aimlessly about. Looking around, we find the explanation. There has been an accident, and a lot of people are struggling in the water. The ship has stopped in its course, and will not go on until every soul that can be reached has been rescued. For the present, the ship with its entire crew has no other work than to rescue the perishing. But, when all have been brought on board will the sailors say, "Now our task is accomplished, and we can spend all our time henceforth sitting on deck and singing." Not by any means. Rejoicing there will certainly be, but there will be no idleness. Now that the work of saving life has been completed, all hands will at once proceed to their regular places, and the ship will proceed on its course, in the work for which it was sent out. The crew was sent out with the ship to carry passengers and freight to a distant port; when the accident occurred everything had to give place to the saving of life; but as soon as that was done, the real work was resumed. So the attention of God and angels and men who serve God is now directed to the saving of the lost; but when that is done all will proceed with the great work of God, in which He has been engaged "from of old, from the days of eternity." The sooner we finish the work of rescue and repair, the sooner can we be employed in the great work which, because of sin and death, has been temporarily interfered with so far as this world is concerned, but which is nevertheless being carried on.*MEDM June 1905, page 165.4*

Who is sufficient for these things? "It is God that girdeth me with strength, and maketh my way perfect." Only God has the wisdom and skill and strength to do the work of God: and our work is nothing, and less than nothing, except as it is wrought in God. From

him we are to learn what the work is, and how to do it. Jesus said, “I can of mine own self do nothing,” yet He also said, “My meat is to do the will of him that sent me, and to finish His work.” The Son can do nothing of himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth.” *John 5:19, 20.MEDM June 1905, page 165.5*

These words apply to us as well as to Christ for God has bestowed such love upon us that we should be called sons of God, and such we are. As children of God in the house of the Father (See *Hebrews 3:4-6*) our business is to look at the work of God, to watch Him at work, that we may learn how to work together with Him. Jesus said: “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” *John 14:12*. God was grieved with the generation of Israel that saw His works for forty years, and yet did not learn His ways. He had a right to expect something of them after forty years’ apprenticeship; but they were failures. Moses learned God’s ways (*Psalms 103:7*), but the greater part of Israel saw His acts without profiting by the lesson.*MEDM June 1905, page 166.1*

As is the workman, so is the work. If the worker be not fitted and trained to his work, his efforts, even if he attempts the task, will be useless. The reason why so much poor and purposeless work is done is that we, not realizing that all real work is really God’s work, do not realize what we ought to be in all respects in order to have a part in it. Body, soul, and spirit must be employed together. The spirit may be willing, but if the weakness of the flesh is such that the will of the spirit can not be performed, we are but cripples to be carried, instead of workers together with God. God accepts the willingness of the spirit, but is certainly better pleased when the body is also “ready to every good work.” It is the Word of God alone that does the work, and we can do real, lasting work only as that Word, which is spirit and life, abides in us, only as God’s will and God’s Spirit are our will and spirit-our life.*MEDM June 1905, page 166.2*

God’s work is done quietly, and only in quietness and confidence do we have strength. Great things are expected of us, but since with

God nothing is impossible, so nothing is impossible to him that believeth; and with the accomplishment of the greatest and most glorious work boasting is excluded, because that work can be done only by one whose sense of his own weakness and inability to do anything forces him to depend wholly on God.*MEDM June 1905, page 166.3*

And what is the reward of labor here?-Increased ability, and the privilege of being trusted with more responsibility and a larger portion of work. And when will rest come? Just as soon as we are really and wholly engaged in God's work; for that work is a perfect work, and perfect work gives perfect rest. This is the work of God, that we believe; and we who have believed do enter into rest, even the rest that has remained to the people of God since the foundation of the world. "Let us labor therefore to enter into that rest."*MEDM June 1905, page 166.4*

"The natural creature labors, frets, and sweats.
But after Christ work turns to privilege,
And henceforth, one with our humanity,
The six-day Worker, working still in us,
Has called us freely to work on with him,
In high companionship. So, happiest.
I count that heaven itself is only work
To a sure issue."

E. J. W.*MEDM June 1905, page 166.5*

July 1905

“Editorial. Preparation for Service” The Medical Missionary 14, 7.

EJW

E. J. Waggoner

There are many people who have been deterred from taking a new course by the thought that in view of the shortness of time they could not allow to take so much time from their work and spend it in preparing to work. Within the past year the writer has talked with several who were strongly inclined live or ten years ago to take the medical missionary training, and who were influenced to decide against it by the consideration just mentioned. If they had followed their convictions they might now be occupying a large field of usefulness, whereas, although they are by no means idle, they labor continually under a sense of being hampered, and of regret at having missed an opportunity. They would like to begin a course of study now, but are kept back by the same thought that held them back before. They feel as though such a course would be equivalent to saying, “My Lord delayeth his coming.” To those who are thus troubled we wish to address a few words.*MEDM July 1905, page 213.1*

The coming of the Lord is certainly nearer than it was five or ten years ago; but that fact should not hinder anybody from taking a medical course, who conscientiously feels that with such a training he could serve God better. Why repeat the same mistake that you made before? You feel that each follower of Christ has something to do toward hastening his coming; is it reasonable to suppose that his coming will be hastened by your failure to make the preparation necessary to enable you to perform your part in that work? To run without a message, or to engage in work without proper preparation for it, may indicate abundance of zeal, but the zeal is evidently not wisely directed. What would you think of soldiers so eager to engage in a battle that they rushed in without any weapons?*MEDM July 1905, page 213.2*

The great mistake lies in the seeming supposition that time spent in

preparation for the work is in a sense wasted, and that it is just so much taken from the work. Many think that four or five years spent in preparation for possibly no more than a year of work is altogether out of proportion, and too much. But it is not too much, nor out of proportion, if that much time is needed to prepare for the work to which God has called you. God has given “to every man his work;” the duty of every man is to find out what his own particular work is, and then to set about doing it, or to fitting himself for it, if he is not already fitted. With the length of time that you may work after you are fitted for the work, you have nothing to do.*MEDM July 1905, page 213.3*

No person has ever known that he would have a long life for usefulness, or even that he would live a day, after completing his training; but this has never deterred a wise person from attempting to get an education; and if one dies at the very beginning of his career, his previous work of preparation is not counted as wasted. If one needs a training for work, all the effort put forth without that training is in a measure wasted. It should be remembered that time spent in faithful preparation for more efficient work is counted as put into the work. The farmer pays his man just as much for the time spent in grinding his ax or whetting his scythe as he does for chopping wood or mowing grass. Indeed, he would not count the man’s services as worth anything, and would soon discharge him, if he persisted in trying to chop or mow with a dull tool. Who knows how much the coming of the Lord has already been delayed by the misdirected zeal of those whose faculties have not been sharpened by proper training?*MEDM July 1905, page 213.4*

Note the time that Jesus spent in obscurity before entering upon what is commonly termed “his ministry.” At twelve years of age he had wisdom and understanding that caused the learned scribes to marvel, yet he spent eighteen years more in quiet preparation for only three years of public work. The salvation of the world was committed to him, and at the age of twelve he was fully conscious of his mission and of the shortness of time yet he did not allow these considerations to hurry him “into the work.” He was in the work all the time. When he said to his mother. “Wist ye not that I must be about my Father’s business?” and then immediately returned to his home in Nazareth, he did not neglect what he knew

to be his life work. There was no waste of time. We are “saved by his life” at the carpenter’s bench or in the fields just as much as by his life of teaching and preaching and healing. John the Baptist also spent thirty years in training for only half a year’s work.*MEDM July 1905, page 214.1*

You have no doubt been told by those who speak from experience that there is abundant opportunity for one to do missionary work while pursuing his studies; and the faculty of the American Medical Missionary College are continually endeavoring to impress this truth upon the minds of the students; but aside from this, no student who is doing faithful and wisely directed work in his studies need feel that he is neglecting the work of the Lord. If the Lord should come while he is in the midst of his medical course, he, as well as the qualified medical missionary, would hear from the lips of the Master, “Well done, thou good and faithful servant.” E. J.W.*MEDM July 1905, page 214.2*

August 1905

“Has God Arbitrarily Limited Man’s Age?” *The Medical Missionary* 14, 8.

EJW

E. J. Waggoner

The words of *Psalms* 90:10 are quite generally regarded by readers of the Bible as teaching that the Creator has positively fixed seventy years as the limit of man’s age, with a penalty of labor and sorrow for those whose strength enables them to overstep the bonds by a few years. The text, “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away,” is well known, and so firmly fixed in the popular mind is the idea that the age of man is limited by a divine decree just as surely as is the length of the year, that those who talk about living a hundred years or more are looked upon as hopelessly endeavoring to overturn the order of creation. *MEDM August 1905, page 242.1*

Now if the text in question does teach that God has fixed the length of human life, limiting it to seventy years, then it is evident that to attempt to extend the period of man’s life would be both foolish and wicked; but all the evidence goes to show that no such limit has been set. We find, as a matter of fact, that very many do live much longer than seventy years, in the possession of health and strength, and that without any thought of transgressing divine decrees. If it be said that these are but exceptions, and that enough more die before seventy to bring the average down, it must be replied that by far the majority of mankind die long before seventy, and that at the present time the average age of the human race can scarcely be one-half that stated by the psalmist. How, then, shall we understand the text? *MEDM August 1905, page 242.2*

The answer is plain: Understand the text just as it reads. It simply states the fact that at the time it was written the average age of man was threescore and ten years. It does not say, nor does it intimate, that God ever fixed the limit of man’s age at seventy years. Indeed, evidence to the contrary is furnished by the writer of the psalm in

question. The psalm is “a prayer of Moses, the man of God,” who at the age of fourscore was just beginning his lifework, and whose “eye was not dim, nor his natural force abated,” at the age of sixscore years. Caleb, one of the associates of Moses, successfully carried on difficult military enterprises, involving severe bodily exercise and exposure, at the age of eighty-five, and was as vigorous and athletic at that age as when he was forty. Moses was not writing his own experience, but was merely telling how it was with the majority of man.*MEDM August 1905, page 243.1*

When God called Israel out of Egypt by Moses, it was his design that their days should “be long upon the land” which he was giving them. “But with many of them God was not well pleased; for they were overthrown in the wilderness.” *1 Corinthians 10:5*. He gave them the bread of life and the water of life, and was justly disappointed and grieved when they died, many of them undoubtedly at what would now be called a “ripe old age,” since it was not the young who perished, but those who were adults when they left Egypt.*MEDM August 1905, page 243.2*

The record of so many who lived to be much more than a hundred years old, and the absence of any decree arbitrarily limiting man’s age, are proof that God has placed no obstacle in the way of man’s living, but the contrary. It is not true that God endows each person at his birth with a certain “store of vitality,” varying in quantity in each case, and that when that store is used up the person must die. That would indeed be “respect of persons,” and contrary to God’s character. God’s mercies, which preserve us from being consumed, “are new every morning.” For each day as it comes God gives the strength necessary for the day, and our length of life depends solely on our appropriation of these mercies. His law is life, and all who walk in his law have the promise of life, both that which now is and that which is to come. *1 Timothy 4:8*. E. J. W.*MEDM August 1905, page 243.3*

September 1905

“Why the Japanese Succeed,” The Medical Missionary 14, 9.

EJW

E. J. Waggoner

One reason, which has been much exploited, is that they pay strict attention to personal hygiene, and that they live simply. That is no small factor in the success of the Japanese in whatever they undertake; but it is not the only one. A study of the precepts which have been instilled into their minds by their teachers reveals the fact that, although nominally heathen, they have some practical Christianity of which so-called Christian nations are largely destitute. One notable feature is that they do not boast of their future either of what they intend to do, or of what they have done. Nothing is surer than that boasting is excluded from all really successful work, from all work that is thorough and lasting. Other things being equal, the boaster is far more likely to fail than is the man who silently goes about his task, or who takes hold of it even with fear and trembling.*MEDM September 1905, page 281.1*

A note found on the body of a Japanese lieutenant, addressed to “officer or officers of the staff who may survive,” contains some precepts that Christian workers would do well continually to bear in mind. Here are three paragraphs from it:-*MEDM September 1905, page 281.2*

“After the war with China, according to my experience, soldiers became too boastful of their achievements. Be modest and retiring.*MEDM September 1905, page 281.3*

“Do not act too proudly, lest you should be disliked by the people.*MEDM September 1905, page 281.4*

“Man is not God, therefore some injustice may be done you. Do not fight for rewards.”*MEDM September 1905, page 281.5*

Here is another precept that was impressed upon the mind of Admiral Togo when he was a youth, and which goes far toward

explaining the secret of his present greatness:-*MEDM September 1905, page 281.6*

“Where you see faults, take the blame of them yourself: where there is merit, attribute it to others.”*MEDM September 1905, page 281.7*

This is but another form of the apostolic injunction: “Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves.” The reputed heathen who lives by this rule will go into the kingdom of heaven before the professed Christian who is neglects it.*MEDM September 1905, page 281.8*

E. J. W.

“‘Tired of Life’,” *The Medical Missionary* 14, 9.

EJW

E. J. Waggoner

We frequently see or hear the expression, “tired of life,” and many people think that it indicates their condition; but the truth is, that nobody ever was or ever will be tired of life. That which causes weariness and disgust is lack of life. Perfect life is perfect joy, even though tribulations may surround it. It is not to be wondered at that people become tired of the fractional, perverted, unreal lives that they live; but it is not real life that wearies. God would have all men become disgusted with the partial life that they lead, in order that they may accept his fulness of life, which is able to lift its possessor above the griefs and troubles of this present evil world.*MEDM September 1905, page 283.1*

“‘Tis life, of which our nerves are scant;
‘Tis life, not death, for which we pant;
More life, and fuller, that we want.”
E. J. W.*MEDM September 1905, page 283.2*

“An Incentive to Thoroughness” *The Medical Missionary* 14, 9.

EJW

E. J. Waggoner

Thoroughness of preparation is one great secret of success in every calling. The greater the responsibility, and the more there is depending on the work in hand, the more necessary it is that one make his preparations for it with conscientious care. The following words, therefore, by Sir James Paget, late Surgeon-Extraordinary to Queen Victoria, in one of his addresses to students, ought to be kept in a conspicuous place by every nurse and medical student:—*MEDM September 1905, page 283.3*

“We sometimes see the beam of life and death so nearly balanced that it turns this way or that, according to the skill that may be cast into the scale of life. And surely, if we could gather into thought all the issues that are involved in the life or death of any man. the anxiety of ignorance at such a time would be intolerable. All is permitted to depend upon the skill of one. Conceive that one yourself: what would be your remorse if, when in their confusion and distress they look to you, you felt helpless as themselves; your hand paralyzed by the fear of ignorance, your mind confused in that half-knowledge, whose glimmerings only show that more skill might save the dying man! Yet this must be the remorse of every one who will neglect the study of his profession, and yet dare to undertake its responsibilities.”*MEDM September 1905, page 283.4*

In addition to this, keep these words continually in mind: “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus,” and “do it heartily, as to the Lord, and not unto men,” and your mind can be at ease as to results.*MEDM September 1905, page 284.1*

E. J. W.

“Editorial. My Life Work,” The Medical Missionary 14, 9.

EJW

E. J. Waggoner

“How can I know what my life work is?” so many are asking. “How can I know that the work I am doing is that to which the Lord has called me?” There need be no perplexity whatever over this matter. We know that the Lord has given “to every man his work” and we ought to know that he would not do that without giving every man definite instructions as to what his work is. Here is the answer to the questions cited: “Whatsoever thy hand findeth to do, do it with thy might.” That is, the work that is nearest at hand is your work-your life work, if you please; for though your work may change with time, it will always be the work that lies close at hand. No matter if it be work that is called inferior to that to which you have been accustomed; no matter if it is work that somebody else ought to do; never mind if there is no promise of pay attached to it;-if you are not engaged in other work, that is your work. The most efficient workers in this world spend much time doing work that somebody else has neglected, and nobody is fit for the highest tasks unless he is willing to perform the lowest. The most perfect master is he who knows best how to serve.*MEDM September 1905, page 284.2*

E. J. W.

“Editorial. The Lord’s Prayer” *The Medical Missionary* 14, 9.

EJW

E. J. Waggoner

Jesus taught his followers to pray, “Our Father which art in heaven.” Much has been said on the term “Our Father,” as indicating our common brotherhood with our fellow-men; but that which it should above all impress on our minds is the fact that both Jesus and we have one Father. “Our Father” is “the God and Father of our Lord Jesus Christ.” When, therefore, we from the heart, in childlike trustfulness, look up to God and say. Our Father, which art in heaven. ... give us this day our daily bread, and forgive us our trespasses,” we should remember that the fulfilment of our request is as certain to follow as if made by Jesus Christ in person. We have the same right in the Father’s house and at his table that Jesus has, and the same right to share in the inheritance. If we are children of God, then we are heirs, “heirs of God, and joint heirs

with Jesus Christ." *MEDM September 1905, page 285.1*

E. J. W.

October 1905

“Is Any Afflicted? Let Him Pray” *The Medical Missionary* 14, 10.

EJW

E. J. Waggoner

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” *James 5:13-15. MEDM October 1905, page 306.1*

The second part of this portion of Scripture has been often quoted and acted upon by believers in prayer for the sick; and it is not proposed at present to dwell upon it any more than is necessary in order to bring the first part sharply into prominence: for it seems as if the attention of believers has been directed to the latter part almost to the overlooking of the first. *MEDM October 1905, page 306.2*

It is evident at a glance that two different conditions are here presented, and these conditions are respectively indicated by the words rendered “afflicted” and “sick.” It is also evident that the condition indicated by the word “sick” is more serious than that indicated by “afflicted.” In the first instance, the individual’s own prayer is sufficient: but in the second the case is so grave that the combined prayers of the elders of the church are needed, and anointing with oil is added. *MEDM October 1905, page 306.3*

Notice further that the promise in the case of prayer by the elders of the church with anointing is explicit and unequivocal. There is nothing conditional. That is, when the given conditions—prayer by the elders and anointing—are met, there is no doubt as to the result. “The prayer of faith shall heal the sick, and the Lord shall raise him up.” There is no intimation in this case that the elders are to pray that the sick one may be raised up, if it be the Lord’s will, and are then to wait and see what he will do; the instruction and promise are

positive: pray, and the Lord shall raise him up.*MEDM October 1905, page 306.4*

How is this? Are we to understand that there is ever a time when we are warranted in praying, regardless of the will of God? that we can ever, under any conditions, make a request in the shape of a demand to God, and expect that he will unconditionally yield to our ultimatum? Not by any means. There is no ground for expecting an answer to any prayer that does not contain through it all, "Thy will be done." God works all things after the counsel of his own will, and his will must be done, and will be done, in spite of all opposition. Our only ground of positive confidence in any prayer at any time is this. "That, if we ask anything according to his will, he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." ¹ *John 5:14, 15.MEDM October 1905, page 306.5*

What, then, is the conclusion as to the case before us?-Simply this, that when the elders are called for, and anointing takes place with the prayer, positive evidence has been received beforehand that it is the Lord's will that the person prayed for should be raised up at that particular time. Those praying having received the assurance that it is the Lord's will to raise up this particular person at this particular time,-the individual himself having received the same personal assurance before sending for them,-all that they have to do is to make their request in harmony with the Lord's plainly expressed will. Having the positive assurance that it is the Lord's will to do a certain thing, it would be a manifestation of unbelief if they should say, "Lord, *if* it be thy will, let this be done."*MEDM October 1905, page 306.6*

This is more apparent when we take into consideration the promise that is coupled with the promise of healing: Let us read them both together. "The prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." Suppose anybody, acknowledging that he has sinned, should pray. "Lord, if it be thy will, forgive my sins." Would it not be evident that he did not know the promise of God, or else did not fully believe it? The publican did not pray, "Lord, if it be thy will, be merciful to me, a sinner." If he had so prayed, he would not have gone down to

his house justified. God is good, and ready to forgive, and plenteous in mercy to all that call upon him. There are to be no conditions in our prayer for the pardon of our sins; our sincere prayer itself is the only condition, because we have beforehand, each one individually, the positive assurance that it is God's will that we should be saved from sin. Even so it is in the case referred to in *James 5:14, 15*. Just how any sick person may know positively what is the Lord's will in his case, is not a matter for discussion. No one could tell another how he may know, and nobody who knows could tell anybody else how he knows. It is a personal matter between the individual himself and the Lord.*MEDM October 1905, page 306.7*

But "men ought always to pray;" therefore, "Is any among you afflicted? let him pray." For what shall he pray?-For relief, of course, and he should expect to get it, too; for surely we would not be told to pray, if nothing were to come of it. "I said not to the seed of Jacob, Seek ye me in vain." *Isaiah 45:19*. It will be noticed that there has been no attempt in this article to distinguish between and to define the two different states indicated in *James 5:13-15* by the terms "afflicted" and "sick." All that is desired is that it shall be recognized that there are two different conditions, and that in any case prayer is to be made to God.*MEDM October 1905, page 307.1*

The relation of prayer to the healing of disease has been much misunderstood, even by many believers in the efficacy of prayer. Too often it is regarded as a last resort. How often words like these are heard: "We have done everything, and tried every remedy that we know, and now there is nothing left to do but to pray." The idea seems to obtain that prayer is another remedy, to be used when all others fail; that the Lord is merely a consulting physician, to be called in only in an extremity, when the regular physician's skill is exhausted. This is a great mistake. God is the physician, and there is none besides him that can heal. But God accepts whosoever will, as "workers together with him," and he imparts to the sons of men wisdom, and knowledge of his ways, according to their willingness and ability to receive. Whenever any person is healed of any disease, it is because the Lord healed him; and whenever any nurse or physician, or any minister of any kind, is instrumental in the recovery of the sick, it is only because such ones have applied the

Lord's remedies, or have co-operated with God in the application of them.*MEDM October 1905, page 307.2*

When this is fully recognized, there will be no question as to the use of "means" for the restoration of the sick. Prayer for the sick does not necessitate the abandoning of personal effort for them, any more than prayer that God will "give us this day our daily bread;" means that we are to fold our hands and expect God to drop the food into our mouths. It is God's will that men in this world shall eat bread in the sweat of their face; but however hard they work, and however much they sweat, it is God alone who gives them their food, and to him and him alone are thanks due. When God rained down bread from heaven for the Israelites, they had to gather it. He can feed us without any effort on our part, as in the case of Elijah in the wilderness; but his usual way is through the sowing of the seed and the cultivation and harvesting of it by man. Our work, however, does not shut out prayer. Both are in harmony, and both, with the well-instructed person, indicate submission to the will of God. Even so should it be in the case of sickness.*MEDM October 1905, page 307.3*

This subject has recently come into especial prominence in medical circles. There have always been Christian physicians, who believed in prayer, and who, however blindly they have worked, have regarded themselves as only working under a Chief Physician, who alone had the power to heal: but probably never before the present year has prayer been mentioned in a medical society as a therapeutic agent. That, however, has been done, and in no obscure corner. At the recent annual meeting of the British Medical Association, Dr. Theodore B. Hyslop, superintendent of Bethlehem Royal Hospital, who has a high reputation as a specialist in neurology, and in the treatment of mental disease, gave the following testimony to the therapeutic value of prayer:-*MEDM October 1905, page 307.4*

"As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer.*MEDM October 1905,*

“Let there be but a habit of nightly connection, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.”*MEDM October 1905, page 308.2*

No doubt the doctor’s language, and probably his ideas, may be open to criticism; nevertheless, we have here a recognition by a scientist, in an assemblage of scientific men, of the fact that the principles of the gospel are in the highest sense scientific. There is much “science falsely so-called;” but there is real science, nevertheless, and that science consists primarily in recognizing that “there is one God and Father of all, who is above all, and through all, and in all,” and that “of him, and through him, and to him, are all things.”*MEDM October 1905, page 308.3*

Dr. Hyslop speaks only of prayer in nervous and mental diseases, because that is his specialty; but what he says may be applied to all cases. The effect is not imaginary: it is real. We all know the comfort and help there is in mere human sympathy. The mother’s loving embrace and kiss have soothed the real pain of many a child. Think, then, of what must be the effect upon one who is racked by physical pain, when his mind grasps the truth that “underneath are the everlasting arms” to soothe him, “as one whom his mother comforteth:” when he knows of a surety that this One sympathizes with him to the full, because He actually suffers with him. And when the sufferer can realize that God does not merely share his suffering, but that God bears it all, and that he himself only shares a portion of God’s sufferings, this knowledge can cause him so to sink out of himself and be swallowed up in God, that he will lose all consciousness of his own pain in the contemplation of the sufferings of his Saviour; and this relief may be not merely temporary, but permanent.*MEDM October 1905, page 308.4*

This has been the personal experience of many; and it is a cause for rejoicing that there is one medical college in the world, having a

reputation in the world as a scientific institution, where God is recognized as the one healer; and where, both in the simple case for which the divinely ordained remedy is plainly apparent, and also in the complicated case which leaves human skill utterly at fault, prayer to God is recognized and taught as the first scientific requisite.*MEDM October 1905, page 308.5*

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“‘Our Father’,” *The Medical Missionary* 14, 11.

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“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.” *Luke 11:1.MEDM November 1905, page 338.1*

The same request is as pertinent now as it was then, “for we know not how to pray as we ought;” and therefore “the Spirit also helpeth our infirmities,” not only by making intercession for us, but also by creating desires in our hearts, and putting right words into our mouths. Men who have never had any verbal instruction, instinctively give expression to their wants to God, especially if they are in deep trouble, because the Spirit teaches all; but the most complete instruction that the Spirit has ever given concerning prayer is found in the model prayer which Jesus by the Spirit gave to his disciples. While we are not confined to the exact form of words which Jesus uttered in response to the request of the disciples, we need to study them much; for they are so comprehensive that they cover the needs of every person in the world, in all conceivable circumstances; and no prayer is complete that does not in effect contain the petitions expressed in the Lord’s prayer.*MEDM November 1905, page 338.2*

First of all we have-*MEDM November 1905, page 338.3*

“OUR FATHER”

No heathen worshiper could ever address these words to a god of wood or stone. Only he can use them who recognizes a God so great that all created beings are his offspring, and whose relationship as Father is so close and constant that “in him we live, and move, and have our being.”*MEDM November 1905, page 338.4*

It is to a Father, not a king nor a judge, that we approach in prayer. Even though we know that we are coming to a “throne of grace.” the only thing that does or can draw us, and cause us to “come boldly,” is the all-absorbing thought that our Father sits upon it. Afterward, when a sense of his tenderness as a Father has led us to confide in him, and to pour out our hearts before him, we exultingly proclaim him king, because that is our assurance that to him belongs power to do for us all that his love designs for us. When we with understanding hearts say “our Father,” we feel the confidence and rest and comfort of the “everlasting arms” that are underneath us, clasping us to his bosom.*MEDM November 1905, page 338.5*

But there is nothing selfish in true prayer. God is “our” Father. There are crises in our lives, as when Jesus was in the garden, when the urgency of the case, and our extreme danger or need, shut out the consciousness of everything except our individual self and God. Then we can say only “my Father.” But on all ordinary occasions we are to remember that we are only one of many, all of whom have equal rights to claim God as their Father. The one “God over all,” is the “Father of all, who is over all, and through all, and in all.” This thought is the basis of all real missionary effort; for any work done for heathen, either at home or abroad, is effective only as it is prompted by the loving consciousness that they are our brothers. When “the only begotten Son” came “to seek and to save that which was lost,” it was with these words to the Father: “I will declare thy name unto my brethren.” All who are “partakers of flesh and blood” are acknowledged by Christ as his brothers; instead of feeling that his unsullied goodness gives him superior claims on the Father’s love, he gladly makes known that the Father loves us even as he loves him. If at any time we feel that the wickedness of any fallen men makes them inferior to us, we put ourselves above the Lord, and really separate ourselves from God’s family, in that we can not then unreservedly say “our Father.” There is in the first two words of the Lord’s prayer a world of instruction and of admonition. If we always followed this teaching of the Spirit in our prayers, every prayer would be a consecration to missionary work. In all this there is no denial of the fact that the great majority of the world do not know God as their Father, and do not acknowledge him as such; and that by our acceptance of this truth we are drawn nearer to him; but those who are nearest to him, instead of boasting of it, or feeling

that there is a great gulf between them and those who have not an acquaintance with God, are, like Christ, most conscious that the prodigal sons are their brethren.*MEDM November 1905, page 338.6*

"WHO ART IN HEAVEN"

"Our God is in the heavens; he hath done whatsoever he hath pleased." *Psalm 119:3*. The fact that our Father is in heaven is the assurance that he has all power, and can do whatsoever he will. "Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine." *1 Chronicles 29:10, 11. MEDM November 1905, page 338.7*

Note that the Scriptures will not let us lose sight of the fact that this mighty God in the heavens, who inhabits eternity, is our Father; and thus far in our prayer, although we know that he is King, that view of God is swallowed up in the one that he is our Father.*MEDM November 1905, page 338.8*

The thought that our Father is in heaven is not designed, however, to cause us to feel that he is far from any one of us. He who dwells "in the high and holy place" dwells "with him also that is of a contrite and humble spirit." He is "not far from every one of us." Because "in him we live, and move, and are." Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill the heaven and earth? saith the Lord." So whether we ascend into heaven, or lie in the depths of the earth, or fly on the wings of the morning to the uttermost parts of the sea, even there the Father's hand leads us, and his right hand holds us.*MEDM November 1905, page 338.9*

"In life, in death, in dark and light,
All are in God's care;
Sound the black abyss, pierce the deep of night,
And he is there."*MEDM November 1905, page 338.10*

This thought is enough for us to meditate upon, and to mold our

prayers for a month, when we can learn more of how to pray.*MEDM*
November 1905, page 338.11

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December 1905

“The Holy Name,” *The Medical Missionary* 14, 12.

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“Hallowed be Thy name.” An essential element in all true prayer is recognition of the goodness and the greatness of God. The more we knew of God, the more understandingly and confidently we can pray to him. “Without faith it is impossible to please him for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” *MEDM December 1905, page 376.1*

Satan is always ready to try to discourage people with the very truths of Scripture that were written for our comfort; and too often he succeeds. So he tries to frighten us away from God by the thought of his holiness. The sinful one says, “I dare not come to the Lord: he is so holy, and I am so vile, that he could not have anything to do with me.” We must learn that just because God is absolute goodness, he receives sinners. Only the wicked turn from the wicked, and point the finger of scorn at them. The good are pitiful and merciful. So the name of the Lord is, “The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin.” When the psalmist, in his extremity and desolation, called on the Lord, he said, “But thou art holy, O thou that inhabitest the praises of Israel.” (*Psalm 22:5.*) God’s holiness is the only hope of fallen humanity. *MEDM December 1905, page 376.2*

“The name of the Lord is a strong tower.” After the ascension of Jesus, the disciples went everywhere preaching always in “the Name.” When the lame man at the gate of the temple had risen at Peter’s command, “In the name of Jesus Christ of Nazareth rise up and walk,” Peter preached Jesus to the wondering multitude, saying, “His name, through faith in his name, hath made this man strong.” The next day he said to the council, “In the name of Jesus Christ of Nazareth, whom ye crucified, even in him, doth this man

stand here before you whole.”*MEDM December 1905, page 376.3*

From this last text we learn that Jesus himself is his name. “Jesus” means Saviour, and that is what Jesus of Nazareth is. So God’s name is his own character, his own being; and his name is in Christ, in whose name we pray. Therefore in coming to God and presenting petitions “in the name of Jesus,” it is as though Christ came to the Father in person, making that request. God can not reject any such request made in sincerity, for to do so would be to dishonor his own name.*MEDM December 1905, page 376.4*

Even among men the name stands for the person. If a business man breaks his word, or fails to meet his obligations, then his name is no longer of any value. The prophet Jeremiah applied this principle to the Lord when, having acknowledged his sin and the sins of the people, he boldly said, “Do not abhor us, for thy name’s sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us.” (*Jeremiah 14:21.*) This is in reality what we all say to the Lord when we say in our prayers, “Hallowed be thy name.” it is an appeal to the Lord to remember his name and his covenant, “forgiving iniquity and transgression and sin,”-and not to disgrace his name, but to honor it by doing all that it stands for. But this reminder to the Lord is not on his account, but on our own, for it serves to remind us that “he can not deny himself.”*MEDM December 1905, page 376.5*

Thus we are taught by the Lord Jesus that in true prayer there can be no shadow whatever of doubt. We are not to pray, and then to wonder whether or not God has listened to our petition, or will answer it. At the very beginning of every prayer we are to express our perfect confidence that God will certainly give us all that we ask for in the name of Jesus, and “exceeding abundantly above all that we ask or think.” The least doubt in prayer is to deny God, and to place him, in our own minds, on a level with the gods of the heathen; for it is a denial that “He is, and that he is a rewarder of them that diligently seek him.” His name is holy, and must remain so, and therefore we come with the boldness of absolute trust, making our requests known to God. How natural and easy, therefore, is it to “give thanks at the remembrance of his holiness,” even before we make our request.*MEDM December 1905, page*

377.1

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